

# THE STUDENT WORLD

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## Christian Organization among the Students of China

By C. T. WANG

TWENTY-SEVEN years ago a group of far-sighted men, both Chinese and foreign, representing the twenty-seven Student Christian Associations then existing among the Christian colleges of China, met in Shanghai to discover a means of uniting those widely scattered groups of Christian students in such a way as to bring about a student Christian impact upon the nation. From those days of high resolve emerged a full-fledged Christian Student Movement dedicated to the task of uniting Chinese Christian students with those of other nations in extending the Kingdom of God throughout the world.

There were many significant factors that contributed to the making possible of such an auspicious beginning.

Twelve years before, in 1884, in a college in Foochow, and a year later in another in Tungchow, Student Associations had been organized and for years both had been demonstrating the possibility of work for students by students in China.

Five years later another impetus was given when God planted in the mind of Luther D. Wishard a vision of a universal Christian student movement. In 1890 Mr. Wishard came to China, in response to the invitation of missionaries. Others caught his vision and invitations were sent from several of the

### Contributory Factors

#### Visit of

#### Luther D. Wishard

great student centres of the Middle Kingdom asking for secretaries qualified to undertake work for students.

In November of 1895 Mr. and Mrs. D. Willard Lyon arrived in Tientsin, China, to begin work among the Government colleges

**Beginnings of  
D. Willard Lyon's  
Work, Tientsin, 1895**

there. It was only after visiting and carefully investigating other important centres that they decided upon Tientsin, the only city in China that contained institutions offering a progressive Western education. Here were gathered hundreds of students from all parts of the nation, chosen by competitive examination—it being China's first experiment with that modern institution known as the university.

A number of students in two of these Government schools had already given evidence of a virile type of Christianity by leading

**Organization  
of the Intercollegiate  
Y. M. C. A. of Tientsin**

not only several of their schoolmates but students of other schools to accept Christ. Indeed such a strategic situation came to this young volunteer as nothing less than a challenge. Those who read this will mark the wisdom of his choice, as the writer, then a student in the University of Tientsin, recalls for you the organization, within a month after Mr. Lyon's arrival, of the Intercollegiate Young Men's Christian Association of Tientsin, the beginning of a type of work for Government school students that has borne unlimited fruit in changed lives in the thirty great student centres of the Chinese Republic.

One Sunday afternoon in December, 1895, a mass meeting of the students of the city was called. More than a hundred responded, making up to that time the largest single meeting of English-speaking students ever assembled in China for a religious purpose. Another meeting was called for the succeeding Sunday, for the purpose of organizing. About seventy students came and nineteen of them enrolled for active and forty-six for associate membership. A Bible class was immediately formed, in which the majority joined with great enthusiasm. Thus was started the work for Government students.

No factor gave greater impetus to the creation of an intercollegiate movement than the tour of Mr. John R. Mott during the autumn of 1896. He visited practically all the higher insti-



tutions of learning in China. Commissioned by the World's Student Christian Federation and by the American International Committee, he brought to the students of China a realization of the advantages of union with the world-wide brotherhood of Christian students, which had come into being the year before. Before Mr. Mott arrived, the number of Associations had grown from three to five, one of them among the Government students of Tientsin. His tour resulted in adding twenty-two new Associations. The results of that tour can be recounted only partially in student Associations organized, however, for it influenced thousands of individual student lives and created a morale that went far toward bringing about the spirit of Christian unity, so marked in the history of Christian work in China for the past fifteen years. Another result, which gave rise later to such far-reaching consequences in the organization and growth of the Student Volunteer Movement of China, was the decision of seventy-six Chinese students to devote their whole lives to direct work for Christ.

Through the visitations of the travelling secretaries of the Movement, an early student consciousness was awakened. Mr. Mott had stated, after his first visit, that "in no country in the world has the lack of intercollegiate relations been so apparent." But before two years had gone by the intercollegiate idea had taken a strong hold.

### **Ten Years of Growth, 1896-1906**

It is to the summer conferences that we can attribute much of the inspiration of those early days. The first two of these were held in 1904 at Soochow University and in the province of Shantung at Tsingtao. One of the secretaries who attended them thus summarizes their results: "Changed lives, broader outlooks, new visions, and fresh enthusiasms were among the visible signs of influence. Later a marked influence of the conferences on the spirituality of the Associations was seen. In the following two years two other conferences were added, so that by 1906 fully 250 of China's choicest young men were coming together for mutual help."

### **Summer Conferences**

Although for this first period of years it is true that the paid secretaries of the Movement were foreigners, it is an interesting fact that volunteer Chinese secretaries were willing to give large

blocks of time to travelling among the colleges. They were men of the highest grade, of whom Professor W. C. Sen, of the Wesleyan High School, Wuchang, for Central China, and Professor T. H. Chen, of Peking University, for North China, are typical.

Another agency of special fruitfulness was the sending of Chinese delegates to the various conferences of the World's Student Christian Federation. Professor M. U. Ding was the first to be thus commissioned, going, in 1897, as China's representative to the second Federation Conference at Williamstown, Massachusetts. Delegates went also to Versailles, France, to Sorø, Denmark, and to Zeist, Holland, during that period of ten years; and it was through these men that despite barriers of race and distance were woven the first ties of friendship now so strong as to make possible such a demonstration of unity as the Federation Conference held in Peking last year.

Early in 1900, when the Boxer troubles were brewing and rapidly reaching the boiling point, there came to the colleges a most remarkable revival. In one institution in North China, meetings began spontaneously, and the interest had soon become so intense that the college authorities felt compelled to suspend the regular routine, in order to give the students time to face the tremendous questions being forced upon them.

### **A Student Revival Movement**

In another college in the south, soon afterwards, there took place a revival, says the Reverend Llewellyn Lloyd, of the Church Missionary Society, which up to that time was without parallel in the history of missionary effort in the Empire of China. Not only were non-Christians seeking Christ but among the Christian students there was a far-reaching work of complete consecration.

In 1903, there began an exodus of Chinese students to the Land of the Rising Sun, which rose rapidly beyond the ten thousand mark. Not least among the problems raised by this development was that of the moral danger to young men suddenly released from the strictest parental oversight and family influence.

### **The Student Migration to Japan**

They were placed in the midst of temptations greatly intensified by the social customs of the Island Empire. Their old religious beliefs were relinquished over night, when they came into the at-



mosphere of a nation which had risen to power without religion.

This need, coupled with the immeasurable future influence of these students, as they were returning to every part of China to become teachers and professors in schools and to hold positions of national influence in other callings, led the Chinese Young Men's Christian Association to begin an extensive work among them in Tokyo. As strangers in a strange land they were remarkably accessible. It was in work among them that the writer had the privilege of serving his country and the Kingdom of God. Perhaps it was through the losing of his own direct contact with the Christian Student Movement in China, far away in Tokyo, that he was able to find the key to the closed door of the modern Chinese government college.

At the close of 1906, the end of our ten year period, the number of student Associations actually reporting was forty-four. These were located in six theological schools, eight Christian colleges, one Government polytechnic school, and nineteen Christian preparatory schools. The active membership was 2,042 and the associate membership 725, making a total of 2,767.

### **Extent of Movement in 1906**

It is this steady growth, over a period of years, that indicates virility and strength in the young movement. If parallel curves were drawn to indicate the growth of China's educational awakening and that of her Christian Student Movement, it would be found that the increment of increase would practically coincide.

Let us compare the extent of the Movement in 1923 with that of 1906. There are now 187 Student Associations, in Government, private, and mission schools and colleges.

**Present Extent** There are 24,000 members; 15,000 were enrolled in voluntary Bible study classes during the past year.

An increase to four times the number of Associations and six times the membership is an achievement of which any nation might well be proud. Yet, we are fully conscious that there are other tests of such a Movement than mere numbers. Those who have been privileged to attend any of the twelve student summer conferences, where fully twelve hundred students have been assembled annually during recent years, have been conscious of the spiritual tides that ebb and flow, and of the corresponding results in the lives of individual Chinese students. Perhaps in no

country in the world have students been so vigorous and so persistent in the promotion of social welfare activities. Literally hundreds of free schools are carried on fully by student initiative the year around. Other forms of service, too numerous to mention, are also conducted.

A new national Christian student consciousness was aroused with the coming of the Federation Conference to China in 1922.

### **Results of the Peking Federation Conference**

At no time since the first National Conference, in 1896, has China's part in the world's student movement so appealed to the imagination of the Christian students.

The results of this awakening are already apparent. There is a spirit of great expectancy among Christian students everywhere, at a time when new factors, social, intellectual, and political, are making new demands of them. The great Government school field, of 1,300 unoccupied schools, lies out before them as an unparalleled challenge. New resources of spiritual power must needs be tapped in the lives of these Christian students.

As one reviews the history of these beginnings, there are certain factors of which one is keenly aware. The first and most

### **Essential Factors in the Chinese Movement**

apparent of these is the sense of a new-found corporate consciousness. It is so prominent in the records of the first national conference that it fairly grips one, as it apparently did each of those, theretofore isolated, delegates. It served as a bond to link the Associations together in fellowship, as the secretaries travelled from school to school, acting as messengers to pass on the greetings of Association to Association.

A second force was the singleness of purpose that seemed to hold the attention by common consent. To that first convention came men representing almost every denomination in China, in days when such differences loomed large. They were also men of different nationality, of different taste and training, and yet harmony pervaded all that was undertaken. One college president said: "In methods of education we differ. In the saving of the land of China for Christ, we are all one."

Again, these men were perfectly clear as to the task before them, the means for accomplishing it, and the motive power required. There was no reason to hold back. Difficulties there



were a plenty, and hardships, but they knew what they wanted to accomplish and that as quickly as possible: so they set about it. They had at hand an organization which they believed would meet the needs. There was no doubt in their minds as to the source of power they needed. Mr. Mott, in speaking of this group of men, soon after his first visit to China, said: "Prayer has a large part in their lives. There is a great longing for an outpouring of the Holy Spirit and many are living the spirit-filled life." In our national Movements to-day, as some stand uncertain and hesitant, if we could but clarify our minds regarding these three issues, as did that group of men, there would be no holding back.

A most potent factor in the success of the Movement was the forward look that characterized its leaders. They seemed to be possessed of a vision of great possibilities for the future. There were no achievements in the past upon which to dwell. The task ahead was so vast that it inspired and challenged. It bred, on the one hand, a spirit of humility and dependence on God, and on the other, a spirit of daring. That which characterized the leaders was caught by the students. The minds of students to-day, also, must have a challenging task; and a vision of the future is just as essential as in those other days.

It was from the Federation that the first impetus to the Chinese Movement was given. To the Federation it owed its very life. It became a part of the World's Student Christian Federation at the time of its inception and it looked to it for guidance and help. This consciousness of world brotherhood, with its corresponding world outlook and the advantages that accrued to it, played no small part in stimulating national unity and growth. This influence has continued through the years and bids fair to open out into new and larger periods of fruitfulness. It seems to us in China that here is a relationship that is essential to the full expression of an abundant life, as applied to a national student movement.

# Les Origines de la Fédération Française

By RAOUL ALLIER

(Abstract: The state of almost unrelieved "spiritual isolation" which prevailed amongst the students of France when the writer was a youth has during his life-time, and in consequence of efforts in which he has prominently participated, given place to the existing situation, by virtue of which the students "are grouped in all sorts of Associations, and he whose existence is solitary must confess that it is because he himself wishes this sort of existence."

Professor Allier unfolds the romance of the birth—in 1899—of the French Movement, preceded and prepared by the organization, about 1890, and rapid evolution of the Paris student Association. He pictures the growth of the Movement from its earliest origins to the academic year 1910-1911: showing the mysterious coincidences connected with its beginnings, especially the independent, contemporary stirrings among the Christian students of many lands; the prophetic dreams of its pioneers, notably Mr. Jean Monnier and the writer himself; the early development of its inter-confessional spirit; its nation-wide expansion; its reception, in 1906, of women students; and the steady growth of its international relationships.)

QUAND on me demande aujourd'hui de raconter comment a pris naissance la Fédération Française des Etudiants Chrétiens, je

## L'Isolement Spirituel

pense avec un véritable serrement de coeur à toutes les souffrances qui ont précédé cet événement et, avec l'aide de Dieu, l'ont préparé. Il est difficile aujourd'hui, de se rendre compte de l'isolement spirituel dans lequel vivaient les étudiants, il y a une quarantaine d'années à peine. Aujourd'hui, ils sont groupés dans toutes sortes d'Associations; et celui d'entre eux dont l'existence est solitaire, doit confesser qu'il veut lui-même ce genre d'existence. Quand j'étais jeune, la situation était singulièrement différente. Les étudiants protestants, en particulier, étaient sans rapports les uns avec les autres. Les étudiants catholiques n'avaient pas encore formé les vastes Associations qui, aujourd'hui, sont l'espérance et déjà une force de l'Eglise romaine. Pourtant, ceux d'entr'eux qui avaient le plus de vie spirituelle, entraient dans les "Conférences de Saint-Vincent-de-Paul" qu'Ozanam avait fondées vers le milieu du 19<sup>e</sup> siècle. Aux environs de 1880, ces sociétés comptaient un effectif assez imposant. Et les jeunes gens qui en faisaient partie étaient, en général, distingués, cultivés et capables de bien des formes de dévouement. Pour les jeunes gens protestants, il n'y avait à peu près rien. Dans deux ou trois paroisses de Paris, tout au plus, il y avait une petite Société des amis des pauvres; le nombre des membres en était dérisoire. Les Unions



Chrétiennes de Jeunes Gens étaient loin d'avoir alors le développement qu'elles ont pris depuis ; d'ailleurs, si dans leur début elles ont compté d'éminents intellectuels, par exemple le chimiste Friedel, elles s'étaient peu à peu tournées vers d'autres milieux, et, aux environs de 1880, elles ne groupaient guère, en général, que des employés de commerce et de jeunes ouvriers ; c'est à peine si quelques étudiants avaient des rapports avec elles. Mes souvenirs sont très précis sur ce point.

Je suis entré à l'Ecole Normale Supérieure en Novembre 1882. Dans ma promotion, nous étions exactement deux protestants ; mon camarade Maurice Bénard, du Hâvre, mourut en 1884. Je restais donc seul au milieu d'une promotion qui contenait alors six ou sept catholiques très ardents dans leur foi, et qui appartenaient à la Conférence de Saint-Vincent-de-Paul de la paroisse de Saint Jacques-du-Haut-Pas, deux ou trois Israélites et une quinzaine de libres-penseurs très décidés. Dans les quatre promotions que j'ai connues à l'Ecole, il y en a bien eu, au total, une demi-douzaine de protestants, mais nous ne nous rencontrions pas sur le terrain religieux, et nous nous connaissions à peine. Il y avait alors parmi mes "cubes" (élèves de troisième année), quand j'étais moi-même simple conscrit (élève de première année), Felix Durrbach, qui devait être un jour professeur à la Faculté des Lettres de Toulouse et un des soutiens de la Fédération dans cette Université. Je n'ai pas souvenir d'avoir eu, pendant l'année où nous avons été ensemble, un seul entretien religieux avec lui ; chacun de nous ignorait si l'autre s'intéressait aux choses de l'âme. Or, depuis quelques années, j'étais très préoccupé par les questions religieuses. Après ma conversion, en 1879, j'avais rêvé de devenir pasteur. Des circonstances plus fortes que ma volonté m'en avaient empêché. Je m'étais dirigé vers l'Ecole Normale Supérieure uniquement pour me consacrer à l'étude des questions religieuses et me préparer au témoignage chrétien sous une forme laïque. On peut deviner la déconvenue qui attendait, dans le premier établissement de culture supérieure, un jeune homme y arrivant avec le désir d'y professer et d'y vivre sa foi chrétienne. Certes, nous parlions de tout entre camarades, dans la célèbre maison de la rue d'Ulm. Nous ne reculions devant aucun problème, nous y passions des heures dans des discussions effrénées. Tout ce qui est relatif à la religion avait sa large place

dans ces controverses. Mais une fois la discussion terminée, chacun restait sur ses positions ; et je me souviendrai toujours de la mélancolie que j'éprouvais à me sentir à peu près seul dans un monde qui était systématiquement étranger à l'Evangile.

Il y avait pourtant, en ce temps-là, à Paris, quelques personnes qui se préoccupaient de recevoir les étudiants chez elles et de les garder contre les dangers de l'isolement. Une rencontre providentielle fit de moi l'hôte familial du pasteur Tommy Fallot, ce chrétien d'élite qui a été l'initiateur du christianisme social en France. Tous les mardis soirs, dans son petit cabinet de travail, quelques étudiants se rencontraient pour causer des questions du jour. Nous étions là parfois une douzaine, mais ce n'était pas une véritable Association, et ce petit groupe ne pouvait exercer aucun rayonnement. Voilà comment j'ai été amené à faire un vœu : celui de lutter, sous n'importe quelle forme, contre l'isolement spirituel des étudiants, si jamais j'étais ramené à Paris par ma carrière.

Or, vers la même époque, M. Jean Monnier, qui était alors pasteur à Saint-Quentin, était hanté du même rêve qui me poursuivait. L'on venait de créer l'Association générale des Etudiants de l'Université de Paris. Cette Association, tout en se proposant de développer les rapports amicaux entre les étudiants, se préoccupait surtout de leurs intérêts matériels. Elle ne faisait absolument aucune place aux préoccupations religieuses. Elle excluait même de ses séances les discussions sur cet ordre de questions. A côté de cette Association il y en avait une autre à créer. C'est cette pensée qui tourmentait M. Jean Monnier à Saint-Quentin et qui me poursuivait moi-même depuis mon départ de Paris.

Ici je me permettrai de faire remarquer ce qu'il y a de mystérieux dans toutes les coïncidences qui se multiplient alors.

### **Coïncidences Mystérieuses**

C'est exactement en 1884 qu'à Oxford et Cambridge, sous l'influence de Stanley Smith et de Studd, l'Union inter-universitaire prenait un élan soudain. En Ecosse, les étudiants, entraînés par le professeur Drummond, rêvaient de choses nouvelles. En 1886, de l'autre côté de l'Océan, se réunissait, à Mount-Hermon, chez Moody, la conférence d'étudiants chrétiens qui a donné naissance au *Student Volunteer Movement for Foreign Missions*. Il est



évident que, dans ces années-là, un même esprit travaillait dans les pays les plus divers et préparait la création d'une œuvre qui, dès le jour de sa naissance, aurait pour ambition d'englober le monde entier.

M. Jean Monnier était de plus en plus tourmenté par la pensée de ces innombrables étudiants qui, à Paris, sans contact avec les

**L'Association  
de Paris  
Prend Naissance** Eglises chrétiennes, ignoraient tout du Christ et de l'Evangile. En 1889, la Société Centrale d'Evangélisation l'appela au poste d'Agent-directeur. M. Jean Monnier posa comme condition que, s'il acceptait, il aurait toute liberté de s'occuper des étudiants et de travailler à la fondation d'une Association des Etudiants Protestants. A cette même date, j'étais nommé moi-même professeur à la Faculté de théologie de Paris. Dans les premiers jours de Novembre, il vint me demander ce que je pensais de l'idée de grouper les étudiants chrétiens et de faire d'un tel groupement une force spirituelle en plein Quartier Latin. En écoutant cet homme que, la veille encore, je ne connaissais que de nom, avec qui je n'avais jamais parlé, que je n'avais même jamais rencontré, je sentis que Dieu exauçait ma vieille prière. Et c'est ainsi qu'au même moment où des groupements chrétiens d'étudiants s'organisaient en Amérique, en Grande-Bretagne, en Allemagne, dans les Etats Scandinaves, notre Association de Paris, sans aucun lien avec celles qui existaient dans le reste du monde, prenait naissance. Dans chaque pays, Dieu préparait les groupes qui devaient s'organiser un jour dans une Fédération Universelle. Mais la Fédération Française elle-même n'existait pas encore.

En 1891, je me trouvais à Amsterdam, lors d'une conférence des Unions Chrétiennes de Jeunes Gens. M. John Mott y était également. Le soir, dans une petite chambre d'hôtel, quelques amis, lui et moi, nous causions des préoccupations qui nous étaient communes. Chacun de nous racontait les expériences qu'il avait faites pour les centres universitaires de son propre pays. Il nous apparaissait, clair comme le jour, qu'une œuvre commune s'imposait dans tous les pays, que cette œuvre devait être entreprise par des Associations chrétiennes d'étudiants, et que ces Associations devaient, malgré toutes les différences ecclésiastiques, et au dessus des préoccupations confessionnelles, combiner leurs

efforts pour glorifier le Christ. Nous nous séparâmes en emportant cette ambition. Quelques années plus tard, cette ambition se réalisait; et, en Août 1895, à Wadsténa, en Suède, la Fédération Universelle était fondée, groupant alors 599 Associations.

A ce moment-là, l'Association parisienne était extrêmement modeste. Elle s'appelait tout simplement Société fraternelle des

**Ses Buts** étudiants protestants de Paris. Elle tenait ses séances dans une boutique de la rue Saint-Jacques, elle avait tout juste une salle au rez-de-chaussée et une autre dans le sous-sol. Le local était petit, mais l'affection mutuelle y était forte et chaude. Il s'agissait, pour les étudiants ainsi groupés de pratiquer entre eux une solidarité amicale. Le premier but était de procurer des relations cordiales à l'étudiant qui arrivait de province ou de l'étranger, et de l'aider pour ses études universitaires. Mais il y avait un autre but, plus élevé. J'ai sous les yeux un petit papier qui a été rédigé alors pour expliquer ce qu'on voulait: "L'expérience même nous a prouvé, lisons-nous dans ce document, que les membres d'une telle Association pourraient se lier entr'eux d'une affection durable et plus féconde que les habituelles camaraderies du Quartier Latin; et que, stimulés les uns par les autres, ils pourraient, dans des œuvres désintéressées, mieux affirmer chaque jour leur solidarité, leur amour de la justice, leur passion pour la vérité. Les Etudiants protestants se doivent d'être une avant-garde capable à la fois de se plier à la plus sévère discipline scientifique, et de s'inspirer, dans tous ses actes, de l'exemple de la vie du Christ."

Au printemps de 1898, l'Association put quitter la boutique et le sous-sol de la rue Saint-Jacques et se transporter dans son local

**Dans son Local** actuel, 46 rue de Vaugirard, dans un vaste appartement dont les larges fenêtres s'ouvrent

**Actuel, 1898** sur les verdure du petit Luxembourg. Les ambitions s'agrandirent avec le local. Le document que je citais tout à l'heure les expose clairement: "Chacun apporte ce qu'il a de meilleur. Ceux qui savent aident les nouveaux venus à travailler. Au point de vue moral, religieux, on met en commun les aspirations et les expériences, les recherches et la foi conservée ou conquise. Les étudiants des diverses Facultés se groupent suivant leurs études. Des séances périodiques leur permettent de se voir, de s'entre-diriger. Des réunions religieuses permettent



d'examiner les questions vitales, de prier ensemble. Et combien sommes-nous? Peu nombreux certes, en comparaison de ces puissantes associations, l'association générale des étudiants, le Cercle catholique. Depuis la rentrée de novembre environ deux cent membres ont été inscrits dont une cinquantaine avec le titre de membre actif. Sur les deux cents, on compte environ quarante étrangers, Suisses de langue française ou Anglo-Saxons pour la plupart. Nous devrions être beaucoup plus nombreux. S'il y a à Paris environ 500 étudiants protestants français, si parmi les 12,000 qui portent le nom de catholiques il en est beaucoup,—nous en avons déjà eu la preuve—qui peuvent se joindre à nous, sûrs d'y trouver respect et affection, on voit qu'un champ presque illimité nous est ouvert."

Cette dernière phrase est profondément significative. Les étudiants qui se groupaient autour de M. Jean Monnier, lequel avait abandonné les fonctions d'agent-directeur de la Société Centrale pour devenir Secrétaire général de la nouvelle Association, se réclamaient hautement de la Réforme du 16<sup>e</sup> siècle, non point pour

**Les Principes et  
les Méthodes de la  
Réforme, et un Esprit  
de Liberté Parfaite**

organiser un petit cénacle confessionnel et fermé, non point pour écarter les jeunes gens étrangers à leurs Eglises, mais, au contraire, pour inviter les étudiants de toutes les opinions, de toutes les tendances, de tous les partis, de toutes les Eglises, à étudier avec eux, dans un esprit de liberté parfaite, toutes les questions du jour, ainsi que les questions internationales. Ils prenaient sans hésitation leur qualification de protestants, pour qu'on ne les accusât pas de poursuivre une œuvre sournoise de prosélytisme déguisé. Tout le monde savait qu'ils se réclamaient des principes et des méthodes de la Réforme; mais tout le monde savait aussi que, conformément à ces méthodes, toutes les âmes en quête de vérité trouveraient parmi eux le respect le plus absolu et la liberté la plus complète. Tout en étant très désireux de servir leur vraie famille spirituelle, ils avaient au fond du cœur l'ambition de faire rayonner leur témoignage chrétien au delà des frontières de leurs Eglises. Cette ambition a pu revêtir plus tard des formes nouvelles et adopter un nom nouveau, elle a été vivante, dès le premier jour, chez les fondateurs et les membres de l'Association de la rue Saint-Jacques et de la rue de Vaugirard.

Mais cet effort, si heureusement commencé à Paris, devait-il se borner à la capitale? Ne gagnerait-il pas les Universités de

**Les Ombrages, 1896: le  
Germe de la Fédération  
Française est créé**

province? La difficulté était d'atteindre celles-ci. Une initiative qui avait été prise en Suisse fournit le moyen que l'on cherchait. Le 23

septembre 1895, la première conférence des Etudiants Chrétiens de la Suisse romande se tint à Sainte-Croix. Cette conférence donna l'idée aux étudiants français de tenir des réunions semblables. La veuve du banquier, mort quelque temps auparavant, Madame Alfred André, mit à notre disposition sa belle propriété des Ombrages, à Versailles. Nos premières réunions y eurent lieu à Pentecôte 1896. Des étudiants de Nancy, de Bordeaux, de Lyon, de Montpellier, y furent invités. Quand ils quittèrent Versailles, ils remportaient chez eux le désir de créer, dans chacune de leurs Universités, une Association semblable à celle qui les avait convoqués pour une retraite spirituelle. La Fédération Française n'existait pas encore, mais le germe en était créé.

En 1898, à la Conférence Universelle des Etudiants Chrétiens, tenue à Eisenach, cinq délégués de la France étaient présents. La Conférence de Pentecôte 1898, qui se tint exceptionnellement à Sèvres, comptait une centaine d'étudiants. Quelques groupements embryonnaires de province avaient envoyé des délégués dont j'ai conservé les noms: de Lille était venus MM. Basquin, avocat, Nick, pasteur; de Nancy, M. Louis Couve, professeur à la Faculté des Lettres; de Bordeaux, M. Chilvaux, étudiant en droit; de Caen, M. R. Biville, professeur à la Faculté de droit; M. Bovet, étudiant à Neufchâtel, avait été envoyé par les sociétés d'étudiants chrétiens de Suisse. Et nous avions enfin la joie d'avoir avec nous M. J. R. Mott, secrétaire général de la fédération internationale des étudiants chrétiens. Je me souviens que quelques autres étudiants étrangers, de passage à Paris, étaient là; mais leurs noms m'échappent. La réunion s'intitula: *Conférence générale d'étudiants chrétiens*. Elle vota à l'unanimité un ordre du jour qui avait été rédigé par M. Pannier, ancien membre de l'Association Parisienne. Cet ordre du jour demandait: "Que, dans chaque Université de France, les étudiants chrétiens s'organisent en groupes, et forment une fédération nationale." Cet ordre



du jour fut complété par une autre décision: "Dès maintenant notre Fédération nationale est ouverte. Le cercle de Paris s'offre provisoirement à recueillir les adhésions des groupes ou des individus. Quiconque désire s'y rattacher est prié de le faire. Même des étudiants complètement isolés peuvent s'inscrire. Les règlements viendront ensuite par commune entente."

Si la Fédération n'était pas encore créée, l'idée en était lancée. Une séance fut consacré à en discuter le programme possible; et

### La Fédération Française un Fait Accompli, Pentecôte 1899

même à en esquisser les statuts. Un mouvement irrésistible était en train de se déclancher. Pour y aider, le Comité National des Unions Chrétiennes de Jeunes Gens eut l'idée de convoquer une conférence à Fontfroide-le-Haut, à 6 kilometres de Montpellier (31 Octobre-3 Novembre 1898). Nous y fumes les hôtes du célèbre peintre, Eugène Burnand, qui séjournait à ce moment-là dans cette belle propriété, et y préparait son tableau: *L'homme de douleur*. Les étudiants étaient au nombre de 59 sur lesquels on en comptait 35 de Montpellier, 13 de Montauban, 6 de Paris, 1 de Bordeaux, 1 de Toulouse, 1 de Nîmes, 2 de Marseille. Un enthousiasme de bon aloi ne cessa de régner dans ces réunions. Un projet de statuts fut étudié. Les membres présents déclarèrent qu'ils y adhéraient personnellement. Le vœu était exprimé que la Fédération en formation se rattachât tout de suite à la Fédération Universelle des Etudiants Chrétiens. On put croire la Fédération fondée; elle ne l'était pas encore. Mais l'année suivante, à Pentecôte 1899, ce fut un fait accompli. Les statuts en furent définitivement votés et le procès-verbal de fondation fut signé dans un petit bureau du Château des Ombrages, où, depuis lors, quelques-uns des survivants aiment à faire un pieux pèlerinage. Le procès-verbal porte uniquement les noms d'étudiants. La Fédération française était fondée; c'était le 22 Mai 1899.

La Commission Exécutive fut nommée. Elle comprenait: MM. Raoul Allier, Amédée Baumgartner, Dussauze, Henri Monnier, Charles Robert. Elle s'occupa immédiatement de grouper les cercles d'étudiants déjà constitués dans diverses Universités, et de hâter la formation de ceux qui n'existaient pas encore. Sans retard également, elle entra en pourparlers avec M. J. R. Mott, lui demandant que la Fédération française fit partie de la Fédér-

ation Universelle des Etudiants Chrétiens. Celle-ci devait, d'ailleurs, avoir, en France, son congrès—le troisième qu'elle ait tenu. Ce congrès se réunit à Versailles, aux Ombrages, du 4 au 8 Août 1900; 63 délégués, représentant 23 nationalités diverses, y étaient présents. J'eus l'honneur, en ma qualité de Président de la Fédération Française, de souhaiter la bienvenue à ces amis qui arrivaient de toutes les parties du monde, et j'eus la joie d'entendre la Président de la conférence prononcer l'admission de notre jeune "mouvement" dans la Fédération Universelle. Désormais la Fédération française avait son existence officiellement reconnue; et quelques jours plus tard elle appelait Pierre Bovet au poste de secrétaire général.

Elle n'était pourtant pas au complet. Elle ne comprenait encore que des étudiants. Elle ne pouvait laisser en dehors de son action

**La Première  
Association Chrétienne des Etudiants est fondée,  
Paris, 1906**

les étudiantes qui, en France comme dans le monde entier, devenaient plus nombreuses chaque année dans les Universités et qui, au moins autant que leurs camarades masculins, souffraient de leur isolement moral. Un travail obscur fut nécessaire pendant plusieurs années, et il s'accomplit à peu près dans le même temps chez les différentes nations. Tout naturellement les fruits s'en montrèrent d'abord dans les pays où l'œuvre de la Fédération était la plus ancienne, aux Etats-Unis, en Grande-Bretagne, en Suède, en Norvège, etc. Cependant, avant 1905, il n'y eut, dans les conférences de la Fédération universelle, aucune déléguée des étudiantes. Cette année-là, pour la première fois, une conférence spéciale d'étudiantes eut lieu à Zeist en même temps que la conférence de la Fédération universelle. Le mouvement était lancé. Il se faisait sentir en France comme ailleurs. En février de cette année, Miss Ruth Rouse, passant deux jours à Paris, eut un entretien avec le président de la Fédération française, M. Pannier, secrétaire général de l'Association des Etudiants de Paris, et Madame Pannier, que la situation spirituelle des étudiantes préoccupait depuis longtemps. Des plans encore vagues furent ébauchés. A la suite de cette conversation, il fut entendu que les étudiantes, recommandées par le comité du patronage franco-écossais, seraient admises trois fois par semaine dans une des salles du cercle de la rue de Vaugirard et que cette hospitalité



serait prochainement accordée à d'autres étudiantes. On ne pouvait en rester là. Le 13 mai 1906, l'Association chrétienne des étudiantes de Paris était fondée. Une seconde association se créa presque tout de suite à Lyon, et ces deux associations d'étudiantes furent les seules de la Fédération jusqu'à l'année scolaire 1910-1911 où, grâce au travail d'une secrétaire, spécialement consacrée à cette œuvre, Mlle. Lizzie Meyer (depuis, Mme. Pierre Maury), leur nombre passa soudain à cinq. Ici encore, le mouvement était définitivement lancé.

Pendant ce temps, la Fédération elle-même s'était fortifiée, développée; elle s'avancait avec entrain vers un avenir plein de promesses. Mais je n'avais dessein que de raconter sa naissance. C'est à d'autres qu'il appartient de raconter ce qu'elle est devenue et ce qu'elle a fait.

*Editor's Note:* As Professor Allier points out, the basis and practice of the Fédération Française has been modified in the course of its history. Its basis, to-day, is in full accord with the well known "interconfessional" or "œcumenical" principle of the World's Student Christian Federation, according to which men and women belonging to all Christian communions should have the same rights and privileges within its membership.

## Von Werden und Wesen der Deutschen Christlichen Studenten-Vereinigung

By HERMANN WEBER

*(Abstract:* "In the beginning was the conference." Thus the writer epitomizes the earliest outward manifestations of the German Student Christian Alliance. To prepare for these conferences groups of Christian students banded themselves together in the different university centres, and by 1897 these groups had federated and adopted a constitution.

Rooted in the revival movement of the eighties of the last century, conferences and circles alike are of a positively evangelistic type. The aim has always been to seek and appropriate not the forms but the realities of the Christian faith. Bible study holds a central place in the work of the German Movement.

Participation in the Vadstena and Eisenach Federation Conferences, the development of the German Student Volunteer Movement, the inception and growth of social activities and pre-occupations, e. g. the academic settlement in Berlin East under the leadership of D. Siegmund-Schultze, the German Student Service of 1914, and participation in the great student self-help movement of the present time: these are all traced in Pastor Weber's deeply interesting article.)

DIE Deutsche Christliche Studenten Vereinigung ist eine Geistesbewegung. Ihre Kraft liegt in dem Feuer, das Gottes Geist in

Studentenherzen entfacht hat und fort und fort neu entzündet. Ihre sichtbaren Wurzeln liegen in der Erweckungsbewegung der achtziger Jahre des vorigen Jahrhunderts, die auch vor den Toren der Universitäten nicht halt gemacht hat. Gerade die mehr voluntaristische und aggressiv gerichtete Art dieser Bewegung verschaffte ihr in der Jungmännerwelt offene Türen. Die Gründung des Christlichen Vereins Junger Männer in Berlin im Jahre 1882 durch den Deutsch-Amerikaner von Schluembach, der durch Moody's Evangelisation erfasst worden war, und die im Jahre 1883 in Barmen-Elberfeld entstandenen Bibelkreise für Schüler höherer Lehranstalten bildeten den Anfang dieser Bewegung in der deutschen Jugend. Der Wille zur ganzen Hingabe an Gott und zu einem Leben im Dienst und in der Nachfolge Jesu Christi kennzeichnete diese neu entstehenden Jugendgruppen.

Der rege Austausch dieser Gruppen, die in den verschiedenen Ländern entstanden waren, veranlasste die deutschen Führer, Graf Pückler und Freiherrn von Stark, zum Besuch von Konferenzen und zum Studium der Arbeit in Amerika, wo sie auch die in enger

**Eine Geistesbewegung**

**Das evangelistische Ziel wird durch-**  
**gesetzt**

Verbindung mit dem Christlichen Verein Junger Männer entstandenen Studenten-Konferenzen kennen lernten. Ihre Erfahrungen dort veranlassten sie zu einem ähnlichen Versuch in Deutschland, wo diese Art von Tagung zur Erbauung und Evangelisation im Jahre 1888 zum ersten Male für weitere Kreise eines entschiedenen Christentums in Gnadau stattgefunden hatte. In aller Stille wurde im Winter 1889-1890 für den 5.-8. August 1890 zu einer *Konferenz* zur Vertiefung christlichen Lebens und Anregung christlicher Arbeit unter der studentischen Jugend Deutschlands nach Niesky, einem Sitz der Brüdergemeinde, eingeladen. Dreizehn Studenten unterzeichneten den Aufruf, der klar die Notwendigkeit einer Entscheidung für oder gegen Christum zum Ausdruck brachte. Auch die Themen zeigen deutlich den evangelistischen Charakter der Tagung: Die Herrlichkeit einer dem Herrn geweihten Jugend, Praktische Handhabung der Heiligen Schrift, Die Wichtigkeit des Zeugnisses von Christo unter jungen Männern. Diese Konferenzen wurden in den nächsten Jahren wiederholt und wuchsen immer mehr. Doch kam es auch



zu harten Auseinandersetzungen zwischen der Forderung eines entschiedenen Christentums und der Verteidigung einer herkömmlichen christlichen Lebensauffassung. Im Jahre 1893 kam es vor, dass nach einem Tag ernster Auseinandersetzung ein kleiner Kreis zu gemeinsamem Gebet sich versammelte, während über ihnen von anderen Teilnehmern ein studentischer Kommers abgehalten wurde. Aber jeder Versuch, die Leitung von ihrem klaren Ziel abzubringen, schlug fehl. Sie scheute die Scheidung nicht und erlebte es, dass ein Gegenkongress (Pfingsten 1894 in Frankfurt a. M.), der die Studentenschaft für das Christentum gewinnen und sich auf dem Boden einer ethischen Grundanschauung einigen wollte, im folgenden Jahre öffentlich erklären musste, es fehle das Interesse für das Zustandekommen ähnlicher Tagungen. Dieser Zug klarer Entscheidung ist für die Zukunft bedeutungsvoll und für die ganze Bewegung charakteristisch geworden. Ein studentischer Führer schrieb damals: "Der Zweck unserer Konferenz ist nicht, einzelne Fragen des studentischen Lebens vom christlichen Standpunkt aus zu beleuchten, obwohl solche Fragen bei den verschiedensten Gelegenheiten gestreicht werden sondern christliches Leben, Leben aus Gott zu wecken."

Nachdem in ernsthaften Auseinandersetzungen das evangelistische Ziel der Konferenz sich durchgesetzt hatte, begann doch allmählich eine gewisse Umbildung. Die Fragen und Probleme, die während des Semesters die erfassten Studenten beschäftigten und ihnen Not machten, wurden nun auch auf die Konferenzen übernommen. So traten mit der Zeit neben die erwecklichen Themen auch solche, die Fragen von Glauben und Wissen, Glauben und Kunst u.ä. behandelten und sich mit den modernen Geistesströmungen auseinandersetzen. Aber der ursprüngliche Charakter und Zweck der Konferenz hat sich immer wieder neuem durchgesetzt, da in jeder Studentengeneration die Notwendigkeit dazu vorliegt. Was den Studenten die Konferenzen so anziehend macht, sind nicht nur die Vorträge und die Gemeinschaft des innersten Ringens um Leben aus Gott, sondern auch die Begegnungen und Aussprachen mit Männern, aus denen ihnen Kraft, Friede, Freude, Selbst- und Weltüberwindung entgegentritt, aus deren Wesen etwas herausstrahlt, was ihre innerste

**Am Anfang war  
die Konferenz**

Sehnsucht weckt, Männer, die als das Geheimnis ihres Lebens und Wesens in einfacher Schlichtheit, ob sie nun Historiker oder Physiker, Theologen oder Ingenieure, Künstler oder Staatsmänner, Mediziner oder Offiziere sind, von sich bekennen: Wir haben Christus zum Herrn unseres Lebens gemacht. Die Besuchszahl wuchs stetig. Heute finden die Konferenzen geteilt in der Pfingstwoche und in der ersten Augustwoche in den verschiedensten Teilen Deutschlands statt.

Wenn auch die Geschichte der Bewegung damit beginnt: "Am Anfang war die Konferenz," so liegt heute der Schwerpunkt in

### **Die Entstehung der Kreisen**

den aus diesen Konferenzen hervorgewachsenen "*Kreisen*" an sämtlichen deutschen Hochschulen, die sich unter dem Namen "Deutsche Christliche Studenten-Vereinigung" [D. C. S. V.] zusammengeschlossen haben. Im Anschluss an die Konferenz und das dort erlebte entstand für manchen die innere Verpflichtung, sein Leben neu zu ordnen, und das Bedürfnis, auch während des Semesters mit Gleichgesinnten sich zu stärken. Es wurde zwar in den ersten Jahren mit Rücksicht auf die seit Jahrzehnten bestehenden christlichen Studentenverbindungen die Konferenz als Selbstzweck erklärt und abgelehnt, dass sie während des Semesters ein Spezialwerk treiben soll. Aber mit innerer Notwendigkeit entstanden von Jahr zu Jahr mehr kleine Kreise von solchen, die mit der Nachfolge Jesu ganzen Ernst machen wollten und in den bisherigen studentischen Gesellschaftsformen zu Kompromissen sich verführt glaubten. Langsam aber stetig vollzog sich die Bildung dieser kleinen Kreise, die sich erst im Jahre 1895 enger zusammenschlossen und in Jahre 1897 eine eigene Verfassung gaben und nun selbst die Träger der Konferenzen wurden.

Es lebte in diesen kleinen Kreisen ein eigenartiges Ringen um die Gestaltung neuer gesellschaftlicher Formen. Sie lehnten die

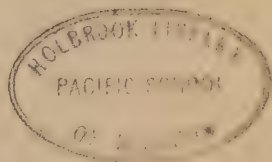
### **Der Mittelpunkt in grossen und kleinen Kreisen: die Bibel- stunde**

überkommene Verbindungsform klarbewusst ab. "Unsere Vereinigung ist gebildet," sagt ein Bericht jener Zeit, "nicht um ein unter christlichem Namen oder christlicher Form sich bewegendes studentisches Verbindungsleben zu pflegen, sondern um Studenten zu ernsterem, heiligerem Streben zusammenzuschliessen. Wir



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suchen biblisches, lebendiges, entschiedenes Christentum unter unseren Kommilitonen zu vertreten." Freudiges Bekenntnis zu dem entscheidenden Christuserlebnis, gegenseitige innere Verantwortung, gemeinsames Bibelstudium und Gebet kennzeichnete das Gemeinschaftsleben, das trotz der losen Organisationsform überraschend stark und lebendig war. Natürlich blieb es nicht bei der ursprünglichen, einfachen Form. Gerade der klare Wille einer völligen Uebergabe an Gott machte es zur Aufgabe, das ganze Leben des Einzelnen wie der Gemeinschaft unter das richtenden Wort Jesu zu stellen und auf der Grundlage der Vergebung und des Gehorsams aufzubauen. Den Mittelpunkt bildete in grossen und kleinen Kreisen die Bibelstunde, in der gründliches Bibelstudium getrieben wird. Die Bibel gilt als verbindlich für das Einzel- und für das Zusammenleben. So klar auch die offene Türe für jeden Studenten und der interkorporative Charakter der Bewegung betont und in der Praxis gehandhabt wurde, so klar war auch die Aufgabe, denen, die aus inneren oder äusseren Gründen keiner Korporation sich anschlossen, eine Heimat auf der Universität zu bieten und eine umfassende Form christlicher Lebensgemeinschaft zu schaffen. Die gesellschaftliche Form wurde nicht einfach übernommen, sondern wird fast in jeder Generation aufs neue durchgeprüft und mit dem innersten Leben und mit dem klaren Ziel der Evangelisation in ein inneres Verhältnis gebracht. Schon 1895 kennzeichnet Dr. Heim die Aufgabe deutlich dahin: "Das gesellige Zusammensein ist so zu gestalten, dass es wirklich als die konsequente Durchführung des grossen Prinzips erscheint und nicht bloss als eine Sache, die für uns Jünger Jesu eben auch erlaubt ist, weil wir gewisse studentische Bedürfnisse haben." So hat sich hier ein neuer Typ freier, fröhlicher Menschen, ein neuer Typ von Lebensgemeinschaft herausgebildet. Aber in jeder Generation beginnen mit dem Augenblick, wo mit der Nachfolge Christi ernst gemacht wird, aufs neue solche Auseinandersetzungen. Und auch heute stehen wir wieder mitten drin in diesen Fragen der Orientierung und Begründung der persönlichen und gesellschaftlichen Lebensformen vom Letzten aus. Im allgemeinen kann man das äussere Leben dieser Kreise sich abspielen sehen in einem geselligen Abend, Wanderungen, Verkehr in den Häusern älterer Freunde, gemeinsamem Studium christlicher, sozialer, fachwissenschaftlicher oder künstlerischer Fragen,



aber in lebendigen Kreisen stets verbunden mit dem entschlossenen Willen zu Unterordnung des ganzen Lebensgebietes unter Christus und zum lebendigen Zeugnis unter den Kommilitonen.

Die Entwicklung dieser Kreise ging langsamer als die der Konferenz vor sich, aber stetig. 1914 waren es 26 Kreise mit 800

### Die Entwicklung der Kreise

Teilnehmern, heute sind es 36 Kreise mit etwa 1500 Teilnehmern. Bezeichnend ist, dass erst im Jahre 1899 die christliche Grundlage in der Verfassung formuliert wurde, die nicht als Bekenntnis der Mitglieder gefordert wird, sondern die Arbeitsgrundlage bildet und mehr Zeugnischarakter trägt. Sie lautete und setzte sich durch allerlei Stürme immer wieder von neuem durch: "Die D. C. S. V. steht auf der Schrift als auf Gottes Wort und bekennt sich zu Jesu Christo als Herrn und Gott. Ihr Ziel ist, nicht nur ihre Mitglieder, sondern so viel Studenten als möglich in persönliche Berührung mit dem Heiland zu bringen und sie zur Mitarbeit für ihn zu bewegen." Die allgemeinen Konferenzen und die Veranstaltung von öffentlichen Vorträgen an den Universitäten dienen in erster Linie nicht der Gewinnung von Mitgliedern, sondern der Ausbreitung der Königsherrschaft Christi, und es ist durchaus normal, wenn kleine Kreise von 20 bis 30 Mitgliedern im Semester oft nur zwei bis fünf neue Mitglieder gewinnen, aber mit hundert und mehr Studenten weitgehende innere Berührung haben.

Bei dem regen Austausch der verschiedenen nationalen Bewegungen in der Anfangszeit wurden die Blicke von selbst über

### Die äussere Mission

die Landesgrenzen hinausgerückt. Der Gedanke an die *äussere Mission* wurde bei einer Konferenz in Frankfurt a.M. 1892 durch einen Vortrag über Dr. Hudson Taylor geweckt. Es bildete sich damals ein Missionsgebetbund von 7 Mitgliedern. Zum richtigen Feuer entfacht wurde der Missionsgedanke aber durch die Teilnahme von 21 Studenten an der internationalen Studenten-Missionskonferenz in Liverpool vom 1. bis 6. Januar 1896, zu der ein schottischer Missionsfreiwilliger Maclean auf dem Wege nach Indien in verschiedenen deutschen Universitäten eingeladen hatte. Diese Teilnehmer brachten als lebendigen Eindruck von der Konferenz mit, dass es Zeit sei, dass auch die deutschen Studenten es als höchste Ehre ansehen lernen, wenn sie hinausgehen dürfen, ihrem König



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unter den Heiden auf Vorposten zu dienen. Fünf grosse Missionskonferenzen (die letzte fand im Jahre 1913 in Halle mit 900 Teilnehmern statt; seit dem Kriege sind sie bedeutend kleiner geworden) haben den Missionsbefehl Christi hineingetragen in die akademische Welt Deutschlands. Sechzig Missionare, Aerzte und Lehrer sind bisher aus dem "Studentenbund für Mission" auf das Missionsfeld hinausgezogen.

Durch den Blick auf das grosse Ganze war besonders die Konferenz in Grossalmerode im Jahre 1895 bewegt, bei der Dr. **Vadstena und Eisenach** Mott und Wishard aus Amerika, Williamson aus England anwesend waren, um die deutsche Bewegung zu veranlassen, mit Amerika, England und unter der weiten Rubrik "Missionsländer" zusammengefassten einzelnen Studentenvereinigungen des Missionsgebietes, die durch eine Reise Wishard's entstanden waren, einen *Weltbund* zu gründen. Das geschah zusammen mit den nordischen Staaten, bei der vom 13.-18. August 1895 in Vadstena in Schweden abgehaltenen skandinavischen Studentenkonferenz. Im Jahre 1898 fand eine internationale Konferenz des Weltbundes, in Eisenach statt, bei der 24 Länder vertreten waren. Sie brachte der deutschen Bewegung etwas von dem Segen dieser übernationalen Gemeinschaft nahe.

Verhältnismässig spät trat *die soziale Frage* mit innerer Notwendigkeit in der Bewegung zu Tage und bekam durch die ausländischen Beziehungen namentlich mit England mancherlei Anregung zu praktischer Betätigung. Die Akademikersiedlung im Berliner Osten von D. Siegmund-Schultze bildete lange den Ausgangspunkt für soziale Arbeit von Studenten auch in anderen Grossstädten. Die Träger der "Sozialen Arbeitsgemeinschaft," die sich auf die verschiedenen Universitäten ausdehnte, die aber wie der Studentenbund für Mission nicht organisatorisch, sondern nur durch Personalbeziehungen mit der D. C. S. V. verbunden wurde, stammten ursprünglich aus den Kreisen der D. C. S. V. Zu einer einzigartigen, grosszügigen sozialen Arbeit wurde die Bewegung im Kriege veranlasst. Die Bitten der Mitglieder aus dem Felde um Hilfe gegen die geistige Verkümmerng gaben die Veranlassung zur Herausgabe der "Liebesgaben deutscher Hochschüler" (einer Sammlung unterhaltender, belehrender und vertiefender Schrif-

ten). Daran schloss sich eine Reihe neuer Aufgaben und Arbeiten wie die Austauschbüchereien und die Einrichtung von fahrbaren Büchereien, Gefangenenfürsorge, Soldatenheime und Berufsberatung von Akademikern, bis schliesslich diese gesamte soziale Arbeit als "Deutscher Studentendienst von 1914" organisatorisch vom eigentlich religiösen Werk getrennt wurde. Professor Dunkmann schreibt in der internationalen Monatsschrift darüber: "In der Geschichte der christlichen Liebestätigkeit in Deutschland dürfte dies der erste und darum epochemachende Fall sein, dass aus dem Geiste christlichen Glaubens ein Liebeswerk entstand, welches schlechterdings ohne alle Nebenzwecke der Propaganda sein wollte, welches sogar das innerste Motiv der eigenen Tat gleichsam als nicht zur Sache gehörig beiseite liess."

Aber der glänzenden Lösung dieser Riesenaufgabe entsprach nicht das innere Wachstum der einzelnen Kreise. Die innerste

### **Studentische Selbsthilfe in Deutschland**

Arbeit drohte Not zu leiden und darum wurde nach dem Kriege das Schwergewicht der Arbeit von neuem stärker auf die Weckung neuen Lebens und die Auseinandersetzung mit der grossen idealistischen Bewegung in der deutschen Jugend gerichtet. Der "Deutsche Studentendienst" arbeitete von nun an zusammen mit der "Europäischen Studentenhilfe" an dem Aufbau des grossen Werkes der studentischen Selbsthilfe in Deutschland.

Unsere Geschichte ist reich an wunderbaren Erfahrungen der Güte aber auch des Gerichtes Gottes. Es geht durch die ganze

### **Die zentrale Arbeit**

Geschichte hindurch ein geheimes Ringen zwischen grossem Betätigungseifer und der prüfenden Frage nach dem inneren Auftrag und dem Gehorsam. Unsere Mitglieder stehen heute in den verschiedensten Gruppen der deutschen Jugendbewegung und kämpfen mit sich und mit ihrer Umgebung diesen Kampf um Leben und Tod. Jede Ausprägung des religiösen Lebens, jede Betätigungsweise, jede Organisationsform ist in diesen letzten Jahre im läuternden Feuer gestanden. Es mag sein, dass die Bewegung heute vielleicht innerlich und äusserlich zersplitterter ist als vor dem Krieg. Aber die Bewegung als Organisation ist nicht Selbstzweck. Wenn es nur gelingt, der sich ziellos bewegenden Masse der deutschen Jugend ein feststehendes, klarumrissenes, eindeutiges Ziel vor Augen zu stellen, auf das sie sich hinbewegen kann! Darin besteht die zen-



trale Arbeit der D. C. S. V.: Kommilitonen, die religiös interessiert und seelisch erwacht sind, wie wohl selten eine Generation, die frohe Botschaft von der Königsherrschaft des gekreuzigten, auferstandenen und erhöhten Christus zu bringen. Diesem Ziel hat alles, die Konferenzen, das Kreisleben, wie das Einzelleben zu dienen. Und es ist heute eine Schar da, die bereit ist zu diesem Dienst und die bereit ist zum Opfer. Weil nach dem Propheten Hesekiel Gottes Augen Ausschau halten nach Menschen, die sich von ihm brauchen lassen wollen, darum sind wir voll freudiger Zuversicht. Unsere Bewegung ist zwar ein verschwindender Faktor unter den hunderttausend Studierenden in Deutschland und erst recht in dem Gesamtvolk. Aber Gott rechnet nach anderen Massstäben. Es ist das Wunder, vor dem wir staunend stehen, dass Gott das Kleine sucht und gebraucht, und dass Er auf dem kleinsten Raum mit den geringsten Mitteln das Grösste vollbringt. Das zu rühmen ist im Blick auf unsere Geschichte Pflicht und im Blick auf die Gegenwart und ihre Verwirrung und auf das Suchen unserer Kommilitonen unser herrliches Vorrecht.

## The Student Christian Movement of Great Britain and Ireland: Its Beginnings

By TISSINGTON TATLOW

THE Student Christian Movement of Great Britain and Ireland owes its origin to the Evangelical revival which began in the middle of the eighteenth century. Although John Wesley the pioneer of the Revival was an Oxford man, Cambridge figures more

**Origin** prominently all through the history of the Evangelical movement which did so much for England. Many of the Evangelicals were Cambridge men and they naturally sent their sons to that University, a practice which has profoundly affected, and still affects, its life. The foundation of the Cambridge Church Missionary Society in 1858, the starting of a daily prayer meeting—which still maintains an unbroken tradition—in 1862, and the formation of the Cambridge Inter-Collegiate Christian Union in 1875 were all stepping stones toward the foundation of the Student Christian Movement, and in the direct line of the Evangelical tradition which was the gift of God to the British people nearly a century earlier at a time when spirit-

ual religion throughout the country was at a very low ebb.

In the next decade the movement amongst students gained in momentum. There were always men on the look out for speakers with a spiritual message, whom they might bring to Cambridge,

### **Early Development**

and it was inevitable that Mr. D. L. Moody who had created a great stir in London seven years earlier should be invited to Cambridge. During a visit in 1882 he stirred the University and one outcome was the decision of C. T. Studd the captain of the cricket eleven and Stanley Smith the stroke of the university boat to go to China as missionaries. This at the time was a novel resolution on their part and excited the interest of the student class and meetings they addressed at Edinburgh in 1885 and 1886 were attended by thousands of students and led to a number of conversions, brought Christian students and their organizations and indeed all the Scottish universities into touch with one another and with Cambridge, also with Oxford to which university the evangelical movement had spread.

The spiritual impetus provided by Studd and Smith was not allowed to die. Henry Drummond who some years before had served with Moody in Britain and America was invited to fol-

### **The Cambridge Seven and the Launching of the Student's Foreign Missionary Union**

low up their work in Edinburgh and did so with instant success. An audience of seven hundred to one thousand students attending his addresses every Sunday night during the university session, for a period of eight years. As a result

of Drummond's contact with the United States through Moody, British students were invited to visit America and in 1887 a group of these returned to tell in English and Scottish colleges the story of the founding of the Student Volunteer Movement for Foreign Missions. This led to an invitation to Robert P. Wilder to visit Great Britain. As he was not in a position to accept, John Forman came in his place, and partly as a result of his visit, and partly through the missionary interest awakened by the story of the "Cambridge Seven"—for Studd and Smith had been joined in their purpose to work in China by five other Cambridge men—a group of medical students led by Howard

Taylor, a son of the founder of the China Inland Mission, decided to start a movement on the lines of the American S. V. M. F. M. A meeting was held in London attended by fifteen hundred students at which the Student's Foreign Missionary Union was launched. Its objects were stated thus:—

- “(1) To band together students who feel called to Foreign  
“ Missionary work.
- “(2) To urge the claims of the heathen upon Christian students  
“ everywhere, and to advocate the formation of missionary  
“ associations in connection with the various universities  
“ and colleges where they do not already exist.”

Dr. Taylor spent a few weeks visiting in the colleges on behalf of this union and by the end of six months 142 men had signed the declaration:—“It is my earnest hope, if God permit, to engage in foreign missionary work.” This organization had an increasingly languishing existence as it had no officers with leisure to carry out its policy.

In 1891 an invitation to Robert Wilder was received and accepted. He arrived in England in July and was taken by Mr. Eugene Stock of the Church Missionary Society to the Keswick convention where he met many students from Oxford, Cambridge and Edinburgh and received invitations to visit each of these universities. Illness prevented Wilder paying these visits in the Michaelmas Term, but in January 1893 he made his way to Edinburgh where he spoke to five hundred students with Professor Drummond in the chair. After this, Glasgow, Aberdeen, Cambridge, Oxford and London were visited. Cambridge was best prepared and there the greatest results were achieved. He told the story of the American S. V. M. F. M. to a meeting arranged by the Church Missionary Union. Louis Byrde describes it as “a most wonderful address, which created such an impression that a number of men immediately came forward and decided to be foreign missionaries.”

Many informal meetings were held in the rooms of undergraduate leaders, when the chief topic discussed was the formation of a Student Volunteer Movement in Great Britain. The London leaders of the Student's Foreign Missionary Union were consulted as were the leaders in Edinburgh, with the result that the Edinburgh Students' Foreign Missionary Union issued invita-



tions to a conference in Edinburgh on April 2nd and 3rd 1892, which were accepted by delegates from Oxford, Cambridge, London, Belfast, Aberdeen, St. Andrews and Glasgow. At this conference the Student Volunteer Missionary Union was inaugurated, and adopted as its basis of union the declaration "I am

**Inauguration of the  
Student Volunteer  
Missionary Union,  
1892**

willing and desirous, God permitting, to become a foreign missionary." An Executive Committee was elected consisting of J. H. Maclean representing Scotland, O. O. Williams representing London and Louis Byrde representing England and Wales. The two former are still on the mission field, the latter died a short time ago in China.

This trio led by Byrde and steadied by Maclean accomplished an amazing year's work marked by faith and prayer, enthusiasm and shrewd sense. They secured A. T. Polhill-Turner one of the "Cambridge Seven" on furlough from China as a travelling Secretary and Byrde joined him for his first college visits which were paid in Wales. He later visited the chief college centres in England, Scotland and Ireland.

A few months later *The Student Volunteer* was issued as a quarterly. This Magazine was the forerunner of *The Student Movement*.

The note of urgency was very clear in the presentation of the claims of the mission field by these pioneers. It was the command of our Lord that the gospel should be proclaimed to all. It was a message of salvation worth carrying. Prayer would open doors and stir men to offer and bring the gift of the Holy Spirit. This was their message. The practice of these early leaders of keeping a long period—an hour or more—at the beginning of each day for prayer and Bible study was unquestionably one of the great sources of spiritual strength of the young movement. A second source of strength was the determination of the leaders to educate their constituency in the facts regarding the non-Christian world. The knowledge they themselves displayed of missionary literature was remarkable and *The Student Volunteer* became at once a first class guide to the best missionary literature of the day. As a result of the first year's work, five hundred student volunteers

**Sources  
of  
Strength**

were enrolled, and a new situation as regards university graduates created for the missionary societies.

The Executive Committee decided to hold their first summer conference at Keswick from July 19th to 24th 1893. Complete statistics are not available; ninety men occupied tents in camp, but other students attending the Convention came early to attend the student conference which preceded it. The programme dealt with the preparation of student volunteers, the work of the union, spiritual work in college; it also provided addresses about the mission field and Bible readings. Theologically the student's platform was broader than that of the Convention and included both those whose views about the Bible were conservative and those who accepted the results of modern biblical scholarship.

The proposal to start an intercollegiate organization to deepen the spiritual life of students who were already Christians, and to

**Beginnings of  
Intercollegiate  
Christian  
Organization**

extend the Kingdom of Christ to others was discussed on several occasions during the year 1892-93 and the need was urged by the S. V. M. U. travelling secretary who found that in the majority of the colleges there were no

Christian societies among the students.

A census subsequently showed the number of universities and colleges to be about two hundred and the number of Christian unions twenty. At the Keswick conference 1893, the matter was brought to a decision and an organization created the object of which was defined as being "to unite in work and interest the various universities, colleges, medical schools, etc., of the United Kingdom, by means of conferences, deputations, correspondence, and such other means as may be thought effective." It had no basis and no reference to Christianity except in its title!

The following winter the two Unions began work side by side in the same field, the S. V. M. U. with Donald Fraser as travelling secretary, the other Union without a Secretary. This did not suit Fraser, who declared that his work for the S. V. M. U. was hampered and minimised by the want of a union to do more radical work. We find him writing: "Let a travelling secretary be appointed . . . Let him go before to prepare the way, to open up unopened ground, to organize a nucleus in every College, which should enlarge gradually and be able to welcome the volun-

teer secretary when he visited them,—he would be far more likely then to enrol missionary volunteers where he found Christian zeal already awakened, instead of having to labour to awaken that zeal himself."

Fraser, hampered in his missionary work, spent much time in trying to start Christian work in the university colleges in the great industrial cities of England, especially Leeds, Manchester, Liverpool, Nottingham and Bristol. He found the ground very stoney, and it took five to ten years to establish the Student Movement in these institutions.

In 1894, a travelling Secretary for women's colleges was appointed, and also a committee to guide the relation of the theological colleges to the Movement, and the Movement was well under weigh.

During the twenty-nine years that have intervened, not one has passed but some development has taken place, until today the Student Christian Movement of Great Britain and Ireland has 10,373 members enrolled in 252 university and college Christian unions and theological colleges, and includes a student volunteer movement of 5,610 members of whom 2,486 have sailed to the mission field.

The Movement in this country has had two widely different spheres in which to work:—(a) The older universities, i. e. Oxford, Cambridge, Durham, Dublin, Edinburgh, Glasgow, Aberdeen and St. Andrews, and (b) the new universities in England and Wales, also various medical, science, training, fine art and music Colleges. The former group consists of institutions either on a religious foundation or with religion recognised by the university, and having links with the great Christian traditions of the country, in these the Student Movement reaped where other men had sown.

### **Two Spheres of Action of Present-Day Movement**

The latter groups consist of secular institutions with no traditions and with no recognition of religion, except in the case of a few of the training colleges, where the Student Movement found a tough task, and speaking relatively in this sphere has accomplished most, because of the amount to be done. It had to sow before it could begin to reap.

The early leaders had great triumphs in the group of older



## The Women's Movement of India, Burma, and Ceylon 111

universities, especially in the case of foreign missions, in the modern universities they accomplished little, but they laid foundations on which much has since been built. They planted a love for foreign missions, and with that love a world outlook, at the heart of the Student Movement. They started a tradition of sane and persevering evangelistic work. They emphasised the importance of the cultivation of the spiritual life and they set an example of industry, prayerfulness and warm-hearted fellowship to those who have come after them. These were their gifts under God to the Movement, and none of these have been lost to this day.

### The Women's Student Christian Movement of India, Burma, and Ceylon

By MOHINI MAYA DAS

THE Women's Student Christian Movement of India, Burma, and Ceylon is on the threshold of new developments: an all-India Conference of this Movement (of which we hope great things) is to be held in December of this year. This will be the first all-India Conference of women students and as such alone it marks an important stage in the development of the Women's Student Movement in India. Thus there could be no more suitable moment than this, to look back to the steps that have led us here and forward to the hazy beginnings that are visible to those who have the eyes to see.

It has been under the wise care of the Young Women's Christian Association that the Women's Student Movement of India

#### **History Interwoven with That of Y. W. C. A.**

has grown to what it is to-day. Our history, therefore, is closely woven with the history of the Young Women's Christian Association in India. This Association

started life in a modest way in 1875, with isolated groups of women coming together, particularly for prayer and Bible Study, and each calling itself a Young Women's Christian Association. No such group of students of that date is known; indeed, women students in 1875 were few and far between in India. By 1894 these isolated groups of women began attracting attention

overseas with the result that a Secretary arrived from the United States of America, and events moved rapidly after that with a National Conference in 1896 of the Young Women's Christian Association existing in India at the time. At this Conference it was decided that the isolated groups should form a National Organization and that a National Secretary should be appointed. This National Secretary was appointed next year, 1897. In the records telling of these events no mention is made of any student branches as such, but when the second National Conference of the Young Women's Christian Association met in 1898, the President in her report stated that eighteen branches in colleges and schools were in existence. She confesses that "these are not yet properly organized as Student Associations," but that work of some kind has been begun in each of the eighteen "branches." In seven of the eighteen institutions the students themselves carried on the work of the Association. The student work of the Association in 1898, therefore, had grown to such dimensions that the Conference meeting that year decided: "That a College Secretary be secured for the development of the College field: and that steps be taken by the National Committee towards securing the help and co-operation for our College Department of the Missionary Settlement of University Women, as they have had such useful experience in similar work in England."

As a result of these developments recorded in the reports of the Conference of 1898, we find that a "Student Department of the Young Women's Christian Association of India and Ceylon" was formed in 1900 which started life in close co-operation with the Missionary Settlement of University Women. Two secretaries were made responsible for the student work in the north, and Miss Rouse, who was then in India, was appointed "General Student Worker for India and Ceylon."

#### **Formation of Student Department, 1900**

The number of branches had grown by 1903 to twenty-four, of which two were in colleges and twenty in schools. Special mention is also made in the report of this year, of the value of the Camps and Conferences that had been held from time to time.

#### **Affiliation to W. S. C. F.**

The opening of 1911 witnessed an important stage in the devel-

## The Women's Movement of India, Burma, and Ceylon 113

opment of the Student Department of India, Burma, and Ceylon, which became affiliated at that time to the World's Student Christian Federation.

Thus far full-time secretaries for student work were available only as responsible for large districts, but as more secretaries

### **Growth of Native Leadership**

arrived from overseas, work in local centres was established with great success, particularly in Calcutta and Madras. It will be evident that the student work of the Association, like the Association itself, began its life at the initiative of foreign and overseas workers. The various reports of this period begin to show a real desire to introduce indigenous leadership, if such were available. Accordingly in 1910, an Indian National Secretary was appointed, part of whose work was the care of the Student Department. She left the Association in 1913, returning again in 1920 with student work as a part of her responsibility.

In February, 1922, was held the first All-India Student Department Conference at which many important decisions were made,

### **Statement of Aim Adopted in 1922**

the most important of which related to the appointment of the first full-time Indian Travelling Secretary for Student Work, and the alteration of the statement of the aim of Young Women's Christian Association members who were members of the Student Department. We have thus to-day an Indian Executive Secretary of the Student Department at headquarters, and an Indian who is a travelling Student Secretary.

The alteration of the statement of the aim of Young Women's Christian Association members who are members of the Student Department is obviously another step forward in our attempt to get into touch as closely as possible with the real needs of the students of India. This altered statement reads as follows:

1. "The Student Department of the Young Women's Christian Association is a fellowship of Students who desire to live by their faith in Jesus Christ as the Supreme Revelation of God and of His purpose of love for man; who seek to explore the meaning of that Revelation by the study of the Scriptures, by prayer, by worship and devotion, by Fellowship in the Church; to find in Christ the fulfilment of all that is good in the ancient religions of their land; and to dedicate themselves to the service of their fellowmen as they are guided by the spirit of God.



2. Associate members of the Student Department are those who desire to unite in fellowship with Christian students, and seek to understand the Revelation of God, and to dedicate themselves to the service of their fellowmen as they are guided by the spirit of God."

We are now placing more and more responsibility on the students themselves, both as regards finance and as regards committees dealing with student work.

This must read very much like the histories of other such organizations, but as one thinks of the early beginnings, beginnings which laid more emphasis on prayer and reliance upon God than upon anything else, and then upon Young India, standing at the threshold of new things, one is filled with a great longing that the work that began in prayer may grow into something that will be a blessing to the womanhood of India.

I have brought you to the Conference this year for which we are preparing and I hope that this background will help members of the World's Student Christian Federation all over the world to pray intelligently for this Conference. May I in closing, give a few facts regarding our Movement to-day? We have altogether forty-six student branches, of which twenty-three are among schoolgirls. The total membership amounts to 1,079. This membership includes a comparatively small percentage of Anglo-Indians and Europeans. In Madras, Trivandrum, and Calcutta we have resident secretaries all from overseas with hostels for which they are responsible. In Madras we have an Indian secretary as a colleague of the Overseas worker. While students in various parts of India differ greatly in background and temperament as well as in stages of development, there is considerable keenness amongst all of them particularly with regard to national aspirations. Our great hope is that the Women's Student Movement in India will help in directing this keenness into channels of devoted service, service that has for its inspiration not only a great love for Mother India, but a still greater devotion to the Master, Jesus Christ.

# The Beginnings of the Student Christian Movement in Japan

By J. S. MOTODA

SOME ten years before the arrival in Japan in 1889 of Mr. John Trumbell Swift, the first American secretary, there was a strong

## **Earliest Beginnings of Student Christian Organization: Sapporo 1876**

Christian organization among students at the Sapporo Agricultural College in the northern island of Japan. This came

about through the presence of Colonel William S. Clark, Ph.D., LL.D., then President of the Massachusetts Agricultural College, who was invited in 1876 by the Colonial Government of Hokkaido to take charge of an agricultural school, the foundation of which had already been laid by General Horace Capron, an American geologist. With the assistance of several young men whom he took with him, he organized the college after the plan of the institution in Amherst of which he was the head. He was an earnest Christian educator, and when the college grew, his religious influence accordingly increased. Under his leadership, a few Christian students in the college formed an organization quite similar to the student Young Men's Christian Association.

On the early membership roll of this organization, we find the names of several men who have since won fame in more than one part of the world, including Dr. Inazo Nitobe of the staff of the League of Nations in Switzerland, and Dr. Shisuke Sato, President of the Imperial University of Hokkaido. Isolated, however, from the mainland of Japan and secluded in the small town of Sapporo, the influence of their movement was naturally limited. For ten years or more, nothing was heard anywhere else in Japan of a Christian movement exclusively in the interest of students.

In May of 1888, Mr. Naojiro Murakami, then a student in the First Government College of Tokyo and later the President

## **Organization in Tokyo, 1888**

of the School of Foreign Languages, gathered together a group of his fellow students and formed a student Young Men's Christian Association, of which he was elected president. About the same time groups were organized in the Tokyo Higher Commercial

School, now the Tokyo University of Commerce, and in the Tokyo Imperial University. The latter group was blessed with the leadership of Dr. Onishi, a well known Christian, who was Professor of Philosophy in the University. In April, 1890, the Associations in the University and the First Government College were amalgamated for the reason that these two institutions occupy adjoining grounds and are supplementary to each other in courses of study. This amalgamation continued until 1905, when because of the great expansion of these institutions separate organizations became necessary.

Independent of the early movement in Sapporo, and seven hundred miles away from it, we saw simultaneously the rise of the first city Young Men's Christian Association in Tokyo. In 1879 a group of young Christians, consisting of Messrs. Kozaki, Ibuka, Uemura, Tamura, Hiraiwa, and a few others, all of whom are now outstanding leaders in their respective denominations, met and formed a Young Men's Christian Association.

In the early stages of the development of Association work in Japan, Mr. John T. Swift rendered invaluable and untiring service. We are told that it was partly his report of conditions in Japan that persuaded Mr. Luther D. Wishard to make his round-the-world trip in 1889, in the course of which he spent eight months investigating conditions and holding meetings in all the chief cities of Japan. As a result many student and city Associations were formed. It was also due to his visit that the first summer conference of Christian students was held at Doshisha in Kyoto, at which over twenty government and private schools were represented by a large gathering of students and professors, together with many Japanese Christian workers, foreign missionaries, and lay leaders. This gathering adopted the famous slogan, "Make Jesus King," which was promptly flashed around the world. This summer conference was kept up from year to year by a self-perpetuating committee until 1898, when it was transferred to the student Young Men's Christian Association.

Mr. Mott's first visit was an epoch-making event in the history



of the Student Christian Movement in Japan. He reached Japan in November, 1896, in his capacity as general secretary of the

**Mr. Mott's** World's Student Christian Federation and  
**First Visit, 1896** visited the leading Christian and government schools at Nagasaki, Kumamoto, Okayama, Kobe, Osaka, Kyoto, Nagoya, and Sendai, with the result that several defunct student Associations were revived and a number of new ones created. Mr. Keinosuke Yabuuchi accompanied him on his journey and interpreted for him in all his speeches.

On the eighteenth and nineteenth of January, 1897, a Constitutional Convention was held at the suggestion and with the assist-

**Formation of National** ance of Messrs. Mott and Swift in the  
**Movement, 1897** Tokyo city Young Men's Christian Association hall. Fifteen colleges and

universities were represented. The first time that the writer came into touch with the Student Movement was at this gathering. It was a small group of earnest Christians, professors and students, who did not hesitate to say with frankness and conviction what they believed to be the best means of furthering the Kingdom of God among the students of the land. It was not without difficulty, therefore, that the convention finally arrived at unanimity.

The tentative constitution prepared by Dr. Mott, based upon the constitutions already adopted in several other countries, was unanimously agreed upon, and the Student Young Men's Christian Association Union of Japan was formally organized. The period for the enrollment of charter members of the Union was extended to February 11, 1897, by which time twenty-eight Associations had joined. In April, 1898, there were twenty-nine Associations, having a membership of 837. The executive authority was vested in a National Committee, and Dr. Ibuka, the President of Meiji Gakuin, was elected the first chairman.

Soon after the formation of the national Movement Mr. Shunsuke Ito, a graduate of the Imperial University, and a member of the Committee, was sent out to visit the various Associations affiliated to the Union. His tour proved a great success in preparing the way for the affiliation of a number of new Associations. The Japanese Union was represented for the first time at the conference of the World's Student Christian Federation held at Williamstown in 1897, by Dr. Ibuka. The impressions and

inspiration which he received at this conference proved a great stimulus.

The Union was much strengthened in 1898 by the arrival of Mr. Galen M. Fisher. The later development of the Student

**Arrival of Galen M. Fisher  
and Appointment of First  
Japanese Student Union  
Secretary, 1898**

Christian Movement in Japan was due largely to his tact and wisdom. This was a memorable year in the life of the Movement. With the arrival of Mr. Fisher, several

steps were taken in promoting the work. In June of this year was published the first number of the official magazine, called *The Student Young Men's Christian Association*. In July the first convention of the Union was held jointly with the eleventh summer conference at Hayama. At this convention the summer conference was formally transferred to the Student Union. It was also in 1898 that Mr. Yoshitaro Hara, a student of the Tokyo Imperial University, was appointed as the first Student Union secretary for supervising and visiting affiliated Associations.

In the meantime, the city Association work had been moving on steadily. In July, 1901, conferences were held at Tokyo, Osaka, Kobe, and Nagoya, and through these conferences it was decided to organize the National Union of City Associations, to be affiliated to the World's Alliance of Young Men's Christian Associations. In July, 1903, at a joint conference of student and city Unions held in Arima, these two Unions, thitherto distinct, were amalgamated into one organization under the name of "The Young Men's Christian Association Union of Japan." After twenty years of experience the Union was again subdivided at the general convention held at Gotemba in 1922, to function as two sections of the same organization, each with its subcommittee, invested with specialized functions.

The Conference of the World's Student Christian Federation in Tokyo in 1907, and Dr. Mott's visit that same year, combined

**Tokyo W. S. C. F.  
Conference**

to make never-to-be-forgotten impressions upon the Christian students of Japan.

Following the great international conference in Tokyo, evangelistic meetings were conducted in the principal student centres throughout the country with Dr. Mott as leader. Mr. Rinshiro Ishikawa, now professor in Teachers'

College of Tokyo, interpreted with rare success. One of the effects was to stimulate in the minds of Japanese students the idea that they were at one with the students of the world and participants in an international movement on behalf of the cause of Christ.

From the beginning, the Student Movement in Japan has been fortunate in having strong secretarial leaders, both American and

**Secretarial and  
Lay Leadership**

Japanese. Among the American secretaries, Messrs. J. T. Swift, R. S. Miller, G. M. Fisher, V. W. Helm, George Gleason, and C. V. Hibbard, as well as others still in the service, are names worthy to be recorded with appreciation in the history of the Student Movement in Japan. Of the Japanese leaders, Mr. Yoshitaro Hara, a student of Economics in the Imperial University, was the first student secretary. He was endowed with fine organizing ability. The second secretary, Taro Uno, was a graduate of the Science Department of the Imperial University. I was with him at several summer conferences and found him an indefatigable worker. The third was Mr. Kinji Hirasawa, who was a graduate of the Law Department of the Imperial University, a man of noble qualities who died in the heyday of his usefulness. After his resignation from the secretaryship, he continued until his death to serve the Union as its legal adviser. He was followed by Mr. Junkichi Satomi, a student of Keio University, and at present a successful Christian business man, who filled the gap by giving half his time as a temporary secretary. Mr. Naosada Takai, a graduate of the Imperial University, in history, was then taken on and also rendered a fine and successful leadership as secretary. The next secretary was Mr. Takeji Komatsu, a graduate of the English Department of the Imperial University, and a man of fine literary taste. During his connection with the Union (1904-1917) he published several books in the interest of young men. He was followed by Mr. Soichi Saito, the present general secretary.

The lay leadership of the Student Christian Movement of Japan comprises a long list of distinguished and devoted men who out of busy lives have given freely and sacrificially. It is not too much to say that without the co-operation of these men—educators, government officials, business men, and clergy—the



present strength and influence of the Movement would never have been attained.

## Beginnings of the American Student Movement

By C. K. OBER

THE older brother in the family of American Student Movements is the Intercollegiate Young Men's Christian Association.

It was the eighth of June, 1877, when the Intercollegiate Young Men's Christian Association was launched on its career, by an interesting co-incidence two days after the birthday of the parent Young Men's Christian Association, in London, in 1844. This original Association movement spread to the leading cities of Britain and the Continent, crossed the Atlantic, under its own steam, and established itself in the cities of Montreal and Boston in 1851 and, by 1858, was in operation in one hundred American cities and had affiliated these Associations in an International (United States and Canadian) organization, for fellowship, development, and extension.

In 1858, the first *student* Young Men's Christian Associations were formed in the State Universities of Michigan and Virginia.

### First Student Young Men's Christian Associations, 1858

Which was first is a disputed point. The fact is that each started by its own initiative, uninfluenced by any outside agency, and that both were practically first. Soon after a student Young Men's Christian Association was formed in Cornell University. It is significant that the first student communities to initiate a student religious movement should be leading non-religious universities of the West, the South, and the East. And yet, the prestige of great universities seems not to have been so influential or productive of results as a quiet, persistent force in the lives of three obscure students.

God opened a fountain in the prayer life of a little group of students, who in the University of Michigan in 1858 formed themselves into the first student Young Men's Christian Association. The real leader of this original student Association was Professor A. K. Spence, then a student, and twelve years later President of Fisk University. Professor

### Pioneer Work of A. K. Spence and Robert Weidensall

Spence, as a delegate at the Association International Convention in 1877, said, "Three young men, week after week, and month after month, met together twice each day to pray to God for the cause of Christ in that institution. . . . John Knox once prayed, 'O God, give me Scotland, or I die!' I have seemed sometimes to pray this prayer, 'O God, give us the colleges, the universities, the seminaries of our land, or we die!'" Professor Spence attended successive Association International Conventions, seeking to enlist this general agency of the American Young Men's Christian Association in the promotion of the Association in institutions of higher learning. Finally, at the International Convention in Indianapolis, in 1870, a resolution, introduced by him, was adopted committing the International organization to the promotion of the student Association work.

And now Professor Spence seems to retire, possibly to the secret place, while another leader and champion of the Student Movement appears in the person of Robert Weidensall, who, in his unpublished memoirs, says, "When I met Professor Spence, his enthusiasm for the college work inspired me to enter it with all the enthusiasm of my nature." That was a good deal, for Robert Weidensall was a practical idealist, whose enthusiasm could carry him a long way in time and space, regardless of the inertia of the opportunist or the opposition of the pessimist. Robert Weidensall was then one of the two employed officers of The International Committee, both college graduates. He took the student resolution of the Indianapolis Convention seriously and made the promotion of the Association in colleges a leading feature of his work. But Mr. Weidensall was chiefly a pioneer and pathfinder and his duties as promoter of all kinds of Association work prevented him from cultivating adequately the student field. Conscious of his own limitations, he contributed a remarkable article to *The Association Watchman* of January, 1877, on "The Association in Institutions of Learning," at the close of which he said, "To facilitate the organization and growth of the Association in Institutions of Learning, it is necessary that The International Committee be provided with the means to employ a special agent, to give all his time to this work."

Mr. Weidensall was right, as he generally was in matters of Association prophesy; a man was needed, but this man must be

something more than a special agent of The International Committee, and there was something more necessary than money, for which the coming student movement was waiting, —the movement itself. But the very month in which **Luther D. Wishard** Mr. Weidensall was writing his article witnessed the culmination of a series of events in an influential Eastern university, by which the plan, the man, and the movement were revealed. Princeton University was one of a number of important institutions in which had been formed local student religious organizations, under different names, such as "The Christian Brethren" in Harvard, "The Mills Society of Inquiry" in Williams, and "The Philadelphian Society" in Princeton. On The Day of Prayer for Colleges, in January, 1876, a remarkable revival of religion began in Princeton, in which The Philadelphian Society took an important part, and which was characterized by personal evangelism and intercollegiate visitation with neighbouring colleges. A number of the students, especially the president of The Philadelphian Society, Mr. Luther D. Wishard, had been in helpful relations with the general Association movement and a sentiment developed favourable to affiliation of The Philadelphian Society with the Young Men's Christian Association. Negotiations with The International Committee followed, the requisite changes were made, and in the autumn of 1876, this Society became a Young Men's Christian Association.

On the second Sunday in December, 1876, Mr. William E. Dodge of New York, a member of the Association International Committee and president of the New York City Association, was visiting his two sons in Princeton and a conference took place between him and Mr. Wishard, the substance of which, as reported by Mr. Wishard in his (as yet) unpublished memoirs, shows how naturally this great event of the Student Christian Movement followed from a seemingly casual conversation.

Mr. Wishard says, "We naturally entered at once into the subject that was uppermost in our minds, Princeton's recent union with the International Association. Mr. Dodge warmly welcomed us on behalf of The International Committee. We discussed the work of our local Society and the great spiritual movement in the college during the preceding year, the limited effort which our Society had made to extend the spirit of that movement to



neighbouring colleges, and the possibilities of further work along the same line. Mr. Dodge then acquainted us with the fact of the forthcoming International Convention in Louisville, already fixed for the following June, and assured us that, if desired, place could undoubtedly be made in the programme for the discussion of the Association in Colleges. Then Mr. Dodge called attention to the fact which chiefly differentiates men who succeed from men who fail. He contrasted men who know with those who do, and spoke of Mr. Moody as an example of the latter class. I knew Mr. Dodge to be a man who had done, and was accordingly deeply moved by his words." Mr. Dodge was one of the foremost Christian laymen in America of his generation, comparable with Sir George Williams of London, and his personality, as well as his words, produced in the mind of the young collegian the effect of a challenge to the pioneering of the Movement which was soon to result from Mr. Dodge's earlier suggestion.

Mr. Wishard adds, "We soon separated, but the memory of that interview did not die out. While I mused the fire burned. What Princeton ought to do in neighbouring colleges, other institutions also ought to do. If such work were to extend and abide, there must be organization and co-operation through permanent union. I cautiously broached the subject to others, taking pains to do so in such a manner as to enlist their opinions without making my purpose and programme too apparent."

At its January, 1877, meeting, The Philadelphian Society appointed a committee, with power, of which Mr. Wishard was

**The Louisville  
Convention and the  
Birth of the Inter-  
collegiate Association,  
1877**

chairman, "to consider the advisability of entering into correspondence with other colleges concerning the feasibility and advantages of intercollegiate co-operation, and to suggest a Conference, in Louisville, Kentucky, in connection with the International Convention, to be held there in June, to effect a permanent Intercollegiate Young Men's Christian Association."

The proposed Conference was held; this Conference did "effect" the Intercollegiate Association, and it also requested The International Committee to put a Student Secretary in the field and nominated for this position Mr. Wishard, who accepted the

call and began his work in September, 1877. The ship is launched and the pilot is on board; the seven seas and the uttermost parts lie open; and a power greater than that of wind or steam throbs in the engine.

Luther D. Wishard served as pioneer-promoter of the American Student Movement from 1877 to 1888, when he began his **Creative Years** four years' tour of the mission fields of the world, introductory to his promotion and leadership of the Foreign Work of the American Associations. The writer joined Mr. Wishard as Student Secretary of the home Student Movement in January, 1885, succeeded him in 1888, and, in fellowship with John R. Mott, continued with the student work until the autumn of 1890. These were creative years. The tide was at the flood and we came in with the tide. Looking back over these experiences, one is reminded of our Lord's shorter parable of the sower, "So is the Kingdom of God, as if a man should cast seed upon the earth and should sleep and rise night and day and the seed should spring up and grow, he knoweth not how; for the earth bringeth forth fruit *of itself*. . . ." The secretaries made mistakes, but even these mistakes sometimes led the way to the most productive and permanent results.

This was notably true of the beginnings of the Student Young Women's Christian Association. Distinctive Young Women's

### **Beginnings of the Student Young Women's Christian Association**

Christian Associations had been formed before 1877 in as many as four co-educational colleges, which, later, served as the precedent and

model for a companion movement to the student Young Men's Christian Association. But, in the first five years of his work, Mr. Wishard allowed many student Associations to be organized in the co-educational colleges with a mixed membership. When he discovered his mistake, it was necessary for him to go back over the trail and re-organize. This was accomplished, not without difficulties, and these new Young Women's Christian Associations were grouped into State and National organizations, with their own constitution, conventions, committees, and secretaries. The pioneer National Secretary of the student Young Women's Christian Association was Miss Nettie Dunn, a graduate of Hillsdale College, Michigan, the first in a succession of great secre-

taries in the leadership of this wonderful, achieving movement.

The Student Volunteer Movement began and has continued as an expression, or missionary outreach and clearing house of the

**The Student** Student Young Men's and Young  
**Volunteer Movement** Women's Christian Associations. At the first Summer Conference of the

Student Young Men's Christian Association at Mount Hermon, Massachusetts, near the home of Mr. D. L. Moody, and under his leadership, in 1886, five streams converged and from their converging emerged "The Student Volunteer Movement." These were: first, the missionary departments of the Student Young Men's Christian Association incorporated into the constitution and programme of these Associations in 1879; second, the precedent and suggestion of "The Cambridge Band" and its missionary tour in the British Universities, as related by J. E. K. Studd, a Cambridge man and brother of a member of the Band, and heard by Student Secretaries Wishard and Ober, at Northfield in 1885; third, the Student Conference itself, lasting that year for nearly a month and giving unhurried opportunity for conference, prayer, cumulative influence, and concerted action; fourth, the united prayers of Robert P. Wilder and his sister, Grace, preceding the Conference, and Mr. Wilder's missionary leadership during the Conference; fifth, the organization and secretaries of the Student Young Men's Christian Association taking initiative and placing themselves unreservedly at the disposal of this new missionary movement. All Student Association leaders are familiar with the story of that first missionary tour of Wilder and Forman through the American colleges, enlisting student volunteers, in the academic year 1886-1887; but they may not be as familiar with the fact that the "movement" had ceased to move the following year and that "The Student Volunteer Movement" itself was not organized until still a year later. At the close of that critical second year when Forman had gone to India and Wilder to the Theological Seminary and no one seemed to have any plan or programme, we came to the third Student Conference in Northfield (1888) and it was evident that something must be done. The missionary interest awakened by Wilder's and Forman's visits in the colleges had greatly subsided for lack of leadership and continuity of emphasis, and, in not a few institutions, separate



missionary organizations had developed, independent of the Student Young Men's and Young Women's Christian Associations, and threatening to divorce the missionary programme from the responsibilities of these comprehensive student organizations.

A conference of leaders was called at Northfield, including Mr. Wilder and Student Secretaries Ober and Mott, and it was proposed to send Mr. Wilder on a second tour through the colleges, to re-animate and re-organize the movement. As we were on our way to this Conference, the man who had financed the tour of Wilder and Forman two years before came up quietly and said, "If it is decided to send Mr. Wilder on a second tour among the colleges, I want the privilege of paying his expenses." At this, we inwardly thanked God and took courage, while outwardly we assured this modest but royal giver that his claim would be protected.

We have sketched but a few of the beginnings of the American Student Movement and these necessarily in meagre outline. May

### **What Do These Experiences Teach?**

not the student leaders of to-day draw a few outstanding lessons from these experiences of the student leaders of yesterday? God is in this Movement; He who began can carry on; the experiences of yesterday were in order to the undertakings of to-day; prayer is potent, as in apostolic days and, though students of to-day may follow trails blazed by students of yesterday, before each student of to-day opens a path to the secret place and the key that will open for him the treasure house and connect him with the power house of God.

## **The Student Christian Movement in the Scandinavian Countries**

By KARL FRIES

My earliest contact with anything like a Student Christian Movement dates back to the autumn of 1879, and the first week that

### **The "Saturday Union" at Uppsala**

I spent as a student in the University of Uppsala. I had heard about the "Lördagsföreningen," the very name of which (Saturday Union) indicated the day on which the members met for Bible study and united prayer. It was not a

very large group that I found. I think their number did not exceed ten. I was surprised to learn that there was no constitution nor any list of members: this Union had been kept alive for twenty-five years by the force of tradition so strong in all universities. Those who took an interest in things spiritual came together at the beginning of each term and elected a number of "anagnosts" who divided between themselves the care of conducting the weekly meetings, while an "oikonomos" was in charge of procuring meeting place, suppers after the meetings, etc.

This peculiar union owed its origin to the strong spiritual revival which had swept over the country in the middle of the century. A new wave of spiritual revival came in the latter part of the seventies and made its influence felt in the university, partly by a renewal of life in the "Lördagsföreningen," whose meetings then often numbered up to sixty or seventy participants, partly by the formation of a Student Missionary Association. It began in this way. A group of students who had come to the university about that time, myself included, felt a strong interest in Foreign Missions. We subscribed to the *Allgemeine Missions-Zeitschrift* and other missionary periodicals. We came together every week to study missions, those supported from Sweden and then all the others. Each participant had a field to report on and the others were obliged to learn all the facts by heart. Gradually we were led to create a regular organization and very soon sought contact with the parallel organizations existing in Christiania, Copenhagen, and various universities in Germany, Great Britain, and America. We also published a missionary hymn-book, statistics of missions, a *Missionary Review*, and a series of pamphlets. The proceedings at each of our fortnightly meetings were fully reported in the daily papers of Uppsala. I mention these details in order to show how several of the characteristic features of the world-wide Student Movement were to be found in our corner of the world, though we had no knowledge of what was going on elsewhere.

In Uppsala there had existed since 1876 a small Young Men's Christian Association which in the middle of the eighties had for its chairman a medical student. One day in 1886 he came to me with a copy of the circular regarding the Week of Prayer, issued by the World's Committee in Geneva, asking me to trans-

late it into Swedish. This was my first contact with the Young Men's Christian Association. I had never before heard of its existence. I soon became deeply interested and was delegated to represent the Uppsala Association at a meeting in Stockholm, which led to the creation of a National Committee, and I was later asked to help in organizing the World's Conference of Young Men's Christian Associations which took place in Stockholm in 1888. At the end of this conference I was called to become the first General Secretary of the Stockholm Young Men's Christian Association. The American delegates to the Stockholm Conference kindly invited me the following year to a visit in their country, where I attended the Secretaries' Conference in Orange, N. J.—my first acquaintance with Dr. Mott—and the historic Young Men's Christian Association Convention in Philadelphia which inaugurated the remarkable "Foreign Work" of the American Young Men's Christian Associations. While I attended, upon my return, a Scandinavian Missionary Conference held the same summer in Christiania, I received a letter from Mr. Richard C. Morse, telling about the Northfield Student Christian Conference and that notable telegram, "Make Jesus King," which was received there from over five hundred Japanese students gathered at the same time. When I read out this letter to a group of students from Denmark, Norway, and Sweden, and told them what I knew about the Student Movement in America, one of those present, Mr. K. M. Eckhoff, said with great enthusiasm, "If students can gather round Jesus Christ as their King over there in the Far East and in the Far West, why not also here in the North? We ought to have similar meetings in Scandinavia."

Space does not permit telling all the interesting details of the realization of this idea, which seemed in a wonderful way to reveal the hand of God guiding and blessing. The natural points of contact were the Student Missionary Associations. They elected Committees to represent each of the Scandinavian countries, with which Finland felt a strong affinity owing to its Lutheran Church, its Swedish civilization, and the large extent to which, especially at that time, the Swedish language was used by the educated classes. The first Scandinavian Student Conference with a Christian programme was held at Hilleröd in Denmark in

**First  
International  
Conference**



1890. There were 170 present. To most of them the experience of this kind of meetings was a revelation. It was unanimously decided to repeat the effort. Norway offered to receive the next meeting, held in 1892. Mr. Eckhoff was the energetic leader of the Student Movement in that country, which dated back from the beginning of the seventies and had its centre in the student hostel of which Mr. Eckhoff was the warden. It had been founded by a student, Peter Haerem, who had brought back many good impulses from a visit to Germany in the sixties. Mr. Eckhoff had the brilliant idea of applying to the Government for the use of an old warship in the port of Horten to lodge the two hundred participants of the Scandinavian Student Conference. The meetings were held in a neighbouring drill hall.

The turn then came to Sweden. I was asked to find a suitable meeting place and to organize the Conference. In my search I **Vadstena** looked for a place that was sufficiently central to be easily accessible and at the same time sufficiently isolated to offer the necessary quiet. It was to be characterized by natural beauty and if possible surrounded by a certain historic and romantic halo. It should provide facilities for housing, feeding, and seating about 250 delegates, if possible all in one building. Travelling on behalf of the Young Men's Christian Association, I came to the small town of Vadstena on the border of the Lake Vettern, which at once struck me as fulfilling most of these requirements. In the fourteenth century it was the radiating point of spiritual and intellectual influences issuing from the powerful personality of St. Bridget and extending over all the Scandinavian countries and far beyond. There was a beautiful old castle built in the sixteenth century by Gustavus Vasa, the king who created a new Sweden. This castle on examination was found to offer the necessary space. There was not a scrap of furniture, not even windows, only wooden shutters and in some rooms the floors were very defective. It took some trouble to get the permission of the authorities to use the old place and still more trouble to put it into shape, although here again in hundreds of ways the gracious hand of God manifested itself in solving difficulties and creating willingness to co-operate, where such would hardly be expected.

This Conference was the first at which Finnish delegates were present and also the first in which women students took part.

Still more important, however, was the presence of representatives from the Student Christian Movements of Germany, Great Britain, and America, headed by John R. Mott, who, together with Mr. Luther D. Wishard as a representative of the East, came with the idea of forming a World's Student Christian Federation by which the Christian student forces of the West could form a united front in an attack on the strongholds of education in the Far East. We all know how in the providence of God this idea had kindled the enthusiasm of the student movements in America, Great Britain, and Germany. After some hesitation the Scandinavians gathered in Vadstena, gave their concurrence, and delegated Mr. Eckhoff and myself to take part in the shaping of the Constitution of the World's Student Christian Federation.

The Vadstena Meeting gave a fresh and strong impetus to the Scandinavian Student Movement. Delegates of this movement have attended all the Conferences of the World's Student Christian Federation and have brought back new impulses and ideas and have widened the horizon of the students in the northern countries. Denmark was chosen as the country to receive one of the Conferences of the World's Student Christian Federation: that of 1902 which was held in the historic "College" of Sorö. The Danish Movement was during some years divided over the question of a personal basis. The two groups, however, after having mutually influenced each other for the benefit of both, united and became much stronger than the Movement had been before the split.

Unfortunately I am not in possession of the latest statistics on the Scandinavian Movements, but in order to give some idea

**Present Extent  
of the  
Movement in  
Scandinavia**

about the present extent of the movement I may quote the following figures for 1921. The Danish Movement reports a membership of 1,050; the figure for Finland puzzles me; it is given as 287, and yet I know that the Finnish Movement is very strong and active and that its Summer Conferences have a larger attendance than those of any other Scandinavian country. It is not unusual that five to six hundred students take part. Norway reports no less than 1,200 members. The report adds that this includes not only university students, but members of twenty-three associations in normal schools and



"gymnasia" as well as the organization of "Old Friends." As for Sweden, the membership of the Student Movement is 1,755. It includes a Secondary Schools Christian Movement, a Training Schools Christian Movement, and a Women Students' Christian Union. This does not completely cover the Christian work among students in Sweden. There is also a Free Church Student Christian Union, numbering three hundred members and, affiliated to it, Unions in the Training Schools and gymnasia with about one thousand members.

The Scandinavian Movement, being one of the charter members of the World's Federation, was for a long time regarded as a unit and represented by two delegates on the General Committee. Of late years, however, each of the countries has its own representatives on that Committee. The only way in which these countries collaborate is in Scandinavian Conferences held at intervals of two to four years.

Besides the direct activity in the academic world, the Scandinavian Movements, particularly the Swedish one, have exercised an influence in wide circles by their publishing departments and also through former members, who in some cases have played an important part in the Church life of their countries.



## Notes on Contributors

C. T. Wang, LL.D., one of the outstanding leaders in the Chinese Student Christian Movement, is now the Director-General of the Sino-Russian Negotiation.

Raoul Allier is a Professeur honoraire de l'Université de Paris, Doyen de la Faculté de Théologie protestante de Paris, and Président d'honneur de la Fédération Française des Associations Chrétiennes d'Etudiants.

Pastor Hermann Weber is the Secretary of the German Student Christian Alliance.

The Reverend Tissington Tatlow, M.A., is the General Secretary of the Student Christian Movement of Great Britain and Ireland.

Miss Mohini Maya Das, B.A., B.T., Associate General Secretary of the Y. W. C. A. of India, Burma, and Ceylon, is the Executive of its Student Department.

Dr. J. S. Motoda has recently received the distinction of being elected a bishop of the Anglican Church in Japan. He is the first Japanese to be thus honoured.

C. K. Ober served as the second Student Secretary of The International Committee of Young Men's Christian Associations, from 1885 to 1890. He was closely associated with Mr. Mott during the last years of the latter's undergraduate career and at the beginning of his work as a Student Movement leader. It was he who inducted Mr. Mott into the student secretaryship.

Dr. Karl Fries was for twenty-five years Chairman of the World's Student Christian Federation. He is now General Secretary of the World's Committee of the Y. M. C. A.